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THE UNIVERSITY OF ALBERTA

MARITAL AND ROLE SATISFACTION OF CLERGY WIVES

BY



CATHY SAKIYAMA

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND
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DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

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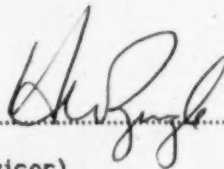
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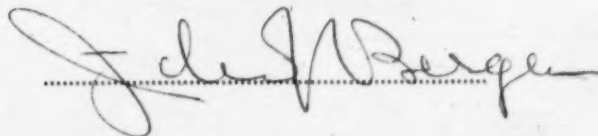
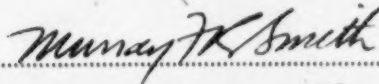
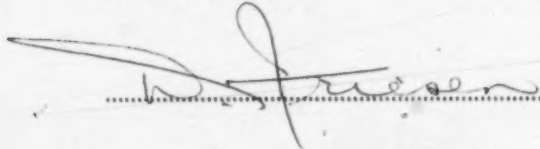
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(Supervisor)



Date July 14, 1987

DEDICATION

To Steve

ABSTRACT

The time and energy demanded of the minister makes his profession one which inevitably impacts his family. Previous studies have established that the minister's wife experiences pressure in the form of demands on her time and expectations that she will fulfill a particular role. However, research to date has not explored the relationship between the wife's perceptions of her position and of her marriage. Based on the stressors commonly cited by ministers' wives, it was hypothesized in the present study that there would be a positive correlation between her reported satisfaction in her position and in her marriage. Also, because these women have reported feeling pressure to meet others' expectations, it was hypothesized that women who felt personally called to ministerial involvement and women who have their own involvements outside of the home would report the greatest marital and role satisfaction. One-hundred and twenty-eight wives of Albertan ministers returned a mailed-out questionnaire. It consisted of personal data questions, a role satisfaction inventory, and two marital satisfaction scales. As hypothesized, results indicated a positive correlation between overall role satisfaction and both measures of marital satisfaction. Analyses of variance indicated no significant difference in either marital or role satisfaction among any of the occupational groups. However, women who had received a special call to ministerial involvement reported significantly higher role satisfaction than

those without such a call. The findings regarding both special call and occupational status were discussed in terms of the importance of involvements being chosen rather than imposed. The lower role satisfaction of women who struggled with their husbands' vocational decision suggests the need for seminaries to offer counselling and courses as the wives of their graduates may wish to avail themselves of such options. Future researchers in this area investigate the issue of perceived choice, as well as explore the marital satisfaction of both partners through more extensive interviewing procedures.

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CHAPTER 1

Introduction

The pastoral role has existed since the Early Church. The Apostle Paul was eager to preach the gospel (Romans 1:15) and was admittedly thankful to be appointed to such a position of service (1 Timothy 1:12). Yet, in his writings it is clear that Paul was well aware of the inherent difficulties in his position. He did not downplay the hardships. In fact, he alluded to them frequently (cf. Galatians 6:17; Ephesians 3:13; Philippians 1:13; 2 Timothy 4:14, 16) and even listed them extensively in 2 Corinthians 11:21-27. Paul's experience of overt persecution and physical hardship is not the case of the 20th century North American minister. Yet, the following statement may represent an experience common to many today: "Besides everything else, I face daily the pressure of my concern for all the churches" (2 Corinthians 11:28).

The minister is in a unique and admittedly stressful position (Ellison & Mattila, 1983; Gleason, 1977). As a helping profession, the pastorate entails a great expenditure of time and emotional energy. Regardless of how much time is spent on church-related activities, there is always more that can be done. In most other occupations, the work week may be hectic but the weeknights and weekends are assumed to make up for lost recreational time. This is not the case for the clergyman whose evenings and weekends are often taken up with meetings, visitation, and preparation for Sunday.

With the minister's time commitments such as they are it is understandable that Paul would have written so plainly:

It is good for a man not to marry...I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs--how he can please the Lord. But a married man is concerned about the affairs of this world--how he can please his wife--and his interests are divided. (1 Corinthians 7:1, 32-34a)

Up until the Protestant Reformation, clergymen did not have to wrestle with divided interests as the dictates of the Roman Church forbid them to marry. Once this prohibition was lifted, however, their role expanded to include husband and father. While this project was undertaken with the traditional male clergy in mind, this researcher recognizes that there are increasingly more women entering the pastoral profession. However, the decision was made to study clergy wives since men still fill most pastoral positions.

Prior to the Church's formal approval of clergy marriages, Martin Luther wed Katherine von Bora in 1532. Biographies of this famous Reformer indicate that there was much joy in his marriage: "The best gift of God", said he, "is a pious and amiable wife, who fears God, loves her family, with whom a man may live in peace and in whom he may safely confide" (D'Aubigne, 1978, p. 555). Luther's marriage was not without conflict, however. Luther and his wife raised six children of their own as well as four adopted orphans. With Luther's preaching and lecturing schedule, it was a strain at times to fulfill his roles of father and husband. He once exclaimed,

"What a lot of trouble there is in marriage! Adam has made a mess of our nature. Think of all the squabbles Adam and Eve must have had in the course of their nine hundred years" (Mace & Mace, 1980, p. 126).

Although the married clergyman's responsibilities were broad, they were at least defined: preacher/husband/father. The new role of clergy wife, however, was an empty slate which was quickly filled with the expectations of others. Writings in the 1800s reveal the evolution of the role of the minister's wife over the next few centuries: The minister's wife (hereafter referred to as "MW") was to "renounce the world, and the things of the world, its fashions, its amusements, its pursuits" and to call "but a very small portion of her time her own..." since "every moment of the day must have its appropriate employment" (Anonymous author, cited in Douglas, 1965, p. 2). The "appropriate employment" was subsequently outlined as including Sunday School superintendent, nurse, wife, mother, teacher, social worker and evangelist.

Long before the Women's Movement, MWs were speaking out against the unrealistic expectations placed on them. Even in the 19th century, a more realistic view of the MW role was being encouraged. Adams (1835) stated:

It is a hopeless task to meet in all things the approbation of a people, who feel themselves at liberty to dictate as to the course which a MW shall pursue. The only way in which a woman will succeed in being useful is by following the dictates of conscience. (cited in Douglas, 1965, p. 4)

Similarly, in 1898, Blackburn asserted, "It sometimes occurs that the very best thing a pastor's wife can do is to say 'No'. Always refuse to be

pressed into the mold of some former pastor's wife". (cited in Douglas, 1965, p. 5)

As rational as this advice appears, it is difficult to act upon. Although MWs have made great strides since the 1800s, the unwritten, subtle expectations of others are difficult to ignore. "The "role" of MW differs from the role of another business or professional man's wife at the point of expectations of participation in the husband's work." (Denton, 1962, p. 170)

Some reject the very concept of a "MW role" as each MW is still an individual woman. However, the term "role" is used here not as a stereotypic label but as a recognition that the woman who marries a minister becomes not only the wife of a minister but a minister's wife, in addition to her other roles of daughter, mother, employee or whatever.

In light of the expectations on the clergyman and his wife, what is the MW's experience? Specifically, is she content with her marital relationship? Does she consider her MW position a fulfilling one? And is there a relationship between her satisfaction in these two areas? Based on the nature of the stressors unique to the clergy couple, one would expect such a relationship to exist. The present research was also conducted to determine if there are factors which contribute to a greater satisfaction for MWs today. In light of the minister's own commitment to his work, one would expect that a sense of personal commitment to ministry would positively influence the MW's perceptions of both her role and her marriage. Also, in terms of her own responsibilities and identity, it would seem plausible to assume that the women who choose their involvements would enjoy greater satisfaction in

their roles than ones on whom the expectations of others have been imposed.

How do MWs perceive their roles? Considering the number of clergy wives in North America, very little research has been done in this area to date. This study was conducted in an attempt to fill this gap in the research literature. The perceptions the MW holds of her marriage and of her role as a minister's wife were explored along with other relevant personal data which may shed some light on the relationship which exists between the MW's perceptions of these overlapping roles.

CHAPTER 2

Related Literature

The Minister's Unique Profession

Before the perceptions of the minister's wife are discussed it is important to establish the unique position of her clergy husband. As noted, due to the constant demands on his time, his profession is a necessarily taxing one. The point at which he may feel that his day's work is completed is hazy at best. It is not surprising, then, that clergymen report lack of time as a major factor contributing to difficulties such as stress, discouragement, and loneliness (Ellison & Mattila, 1983). Similarly, Gleason (1977) reported the four main disadvantages cited by pastors were (in order) proliferation of activity, perfectionism, no time for study, and role conflicts.

The expressed lack of time, however, is invariably intertwined with the expectations the pastor has of himself. Over half of the pastors citing time as a major problem conceded that their own unrealistic expectations contribute substantially to their struggles (Ellison & Mattila, 1983). Admittedly then, pastors may overextend themselves in an effort to live up to their own standards, as well as in an attempt to meet the expectations of their congregation. It may be the case that assumed expectations of others are at least partially a projection of the pastor's internal pressure on himself. And these internal standards are difficult to ignore or even lower as the traditional teachings of the character and behavior of the "man of God" are deeply ingrained (Ellison & Mattila, 1983; Mace & Mace, 1980).

The emerging picture of the clergyman fits the profile of the overly dedicated and perfectionistic individual who is most prone to suffer from burnout (Daniel & Rogers, 1981; Freudengerger, 1977b). "Burnout" is a frequent occurrence among the helping professions. It follows a common pattern: the initial entry into the profession with unclear and idealistic expectations, followed by disappointment and disillusionment when these expectations are not met. As one's physical and emotional energy is drained, one's isolation increases, thereby decreasing the possibility of receiving help and support from others. Such is the case of many ministers, some of whom have been willing to share their experience (Faulkner, 1981; Perry, 1982; Rediger, 1982).

Other factors also create a unique position for the minister. Often his salary is inadequate, not in keeping with his years of education (Bouma, 1980; Croskery, 1977; Douglas, 1965; Hobkirk, 1961; Mace & Mace, 1980; Nordland, 1977; Oden, 1977). He is frequently uprooted once his church is a thriving body (Bouma, 1980; Hobkirk, 1961; Mace & Mace, 1980). These moves hinder the development of sustained and intimate friendships needed by both the minister and his family. Also, although the church parsonage is a help in terms of living expenses, the lack of privacy results in a "fishbowl existence" (Bouma, 1980; Croskery, 1977; Denton, 1961; Faulkner, 1981; Mace & Mace, 1980; Nordland, 1977; Oden, 1977; Senter, 1979; Valeriano, 1981). The parsonage is less common today than it once was but the interruptions still exist -- the phone still rings, visitors drop by, and the home is often not the solace needed for the minister or his family.

At the same time, ministers do experience satisfaction in their pastoral duties. McAllister's 1982 survey of mainline ministers revealed that 82.5% viewed preaching and teaching as the activities most enjoyed in their pastoral role. It is interesting to note, however, that these favoured activities are ones which necessitate solitude and individual preparation rather than ones which incorporate time with the family. In fact, responses to the Tennessee Self-Concept Scale revealed these ministers' perceptions of their relationship with other family members. A highly ranked 'family self' reflects feelings of worth and adequacy as a family member. Along with 'physical self', these respondents ranked 'family self' significantly lower than the other 'self' scales in the Tennessee inventory, indicating that these ministers are aware of a gap between the ideal they hold of family life and that which is actually experienced by them.

The Unique Position of the Minister's Wife

The minister's vocation is thus portrayed as one which inevitably impacts his family. The limited number of studies conducted in this area reveal some common perceptions among MWs. Lack of family time has been cited as a stressor by many MWs (Denton, 1961; Powell & Peterson, 1979). Seventy-five percent of the MWs responding to Hsieh & Rugg's questionnaire (1983) reported feeling that their husbands spend too much time on church responsibilities. Only sixty-four percent said their husband had one day per week completely free of church activities. Hobkirk (1961) admitted she felt like she was the mother and the father in their home.

It has been argued that this is no different a situation than that experienced by the wife of any other professional.

Comments of survey respondents also indicate that their husbands' absences due to parish emergencies that interrupt their social and family activities cause tension and disappointments for them and their children. There probably is not...much more tension with activities of all kinds in the clergy family than in any other family whose members are involved in numerous organizations and activities. From these activities, too, the clergy wife can derive deep satisfaction and yet experience concomitant sacrifices that are associated with the enactment of her roles. *The fulfillment she finds or does not find depends on her as an individual* (italics added). (Platt & Moss, 1976, p. 198)

Is satisfaction in her position simply a matter of personal choice? While Platt & Moss were astute in recognizing that the stress associated with numerous involvements is not unique to the clergy family, they failed to take into account other factors which may, in fact, make the MW's position a particularly difficult one.

One of these factors is the time commitment expected of her. Often it has been assumed that she will not only attend all church-related functions, but will be directly responsible for different facets of such activities (Bouma, 1980). By virtue of her marriage to the minister, rather than her own talents or preferences for service, necessarily, the MW is often under pressure to perform prescribed tasks (Hartley, 1978).

Related to this expectation of her performance is the expectation of her very person. The minister and his family have often been expected to exemplify a model Christian family. In response to the question of whether they felt "certain distance exists between their family and other members of the congregation—that is, do you feel you are put on a pedestal", half of the MWs responded affirmatively (Powell & Peterson, 1979). Bouma (1980) stated that she felt she could not reveal any weaknesses because she was seen as a model. It may be that the congregation may not want to hear of any weaknesses or failures in their leader and the pastor and his family consequently end up with a facade, a pretense that all is well.

It is not surprising then, that loneliness and isolation are experienced by many clergy wives. Two thirds of Denton's sample felt their position was a lonely one (1961). Douglas (1965) found similar results. Personal biographies by MWs express this as well (Croskery, 1977; Nordland, 1972; Senter, 1979). Bouma (1980) stated that the MW is not free to get close to any particular church members due to the risk of being criticized for favoritism. More recently, fifty-six percent of Valeriano's respondents said they have no close friends in the church (1981), and forty-eight percent of MWs reported no in-depth sharing with other church couples (Mace & Mace, 1980).

The Marital Relationship

This loneliness is intensified, of course, as the husband is frequently not present for his wife. Mace & Mace (1980) reported sixty-eight percent

of their MW respondents felt they needed more time just to be alone with their husbands. Even if her husband is present physically, however, he may be very distant emotionally. In the case of burnout, the husband, due to his own discouragement and isolation, is unable to be a supportive companion to his wife. The MW, thus, often becomes the "pastor's pastor" (Morentz, 1961; Troost, 1978). As both partners do not feel free to confide in others, they turn to each other for support (Powell & Peterson, 1979). Yet, without a larger support system, this drains the energy in the marriage, leaving the individuals feeling even more frustrated and lonely.

This perception of loneliness and distance from their husbands was confirmed by a recent study of clergy and non-clergy marriages. The Revised UCLA Loneliness Scale, the Maslach Burnout Inventory, and Spanier's Dyadic Adjustment Scale were completed by both spouses. This last scale measures such factors as lack of depth in communication and lack of affection expressed in the marriage. The responses lead Warner & Carter to conclude from this study that "loneliness, burnout and diminished marital adjustment are experienced more by those individuals functioning in a pastoral role" than by other professionals (Warner & Carter, 1984, p. 129).

Based on the scope of the stressors cited, conflict between the minister and his wife is inevitable. How are such conflicts resolved? The related literature seems to indicate that they may not be. If resolution does occur, often it is achieved after a long "incubation period" in which negative emotions simmer. MWs ranked "handling of negative emotion" first as an area of need for family enrichment; "couple communication" was ranked second (Mace & Mace, 1980). Similarly, anger was ranked as the second

greatest stressor by MWs (Gleason, 1977). It may be that the nature of the ministerial vocation, that is, being in "God's work", makes it difficult for women to feel justified in objecting to their husbands' frequent overinvolvement. Anger, then, is often left unexpressed, further increasing the emotional distance between the minister and his wife.

In light of all that has preceded, one might expect to find a low level of marital satisfaction expressed by MWs. However, it would be unfair and inaccurate to present this side of the picture alone. MWs also report that the faith they share with their husbands is an extremely uniting bond (Croskery, 1977; Mace & Mace, 1980). In fact, shared faith and participation in church activities has been repeatedly linked with marital satisfaction in research studies (Hunt & King, 1978; Wilson & Filsinger, 1986). The question could be legitimately raised as to whether a social desirability response set is responsible for religious individuals reporting extremely high marital satisfaction--that is, did the respondents purposefully give answers which would put them in a favourable light. When researchers have controlled for such a response set, however, the relationship between a shared belief system and a satisfying marital relationship still appears to exist (Schumm, 1982).

In view of the admitted stress and poor marital communication reported by MWs, this last research finding raises some question as to the level of marital satisfaction experienced by MWs. It would be interesting to investigate MWs' perceptions of their marriages, specifically in terms of their style of conflict resolution.

To summarize, the minister's time pressures, personal striving, and loneliness may easily result in a strained or distant relationship with his wife. His busy church schedule infringes on time with his wife and children and leaves the MW with increased household responsibilities. While attempting to model a healthy marital relationship, the clergy couple may, in fact, have difficulty expressing their feelings to each other. Negative emotions are admittedly difficult to communicate and, thus, the MW may not deal adequately with her disappointment when family time is interrupted by church-related demands. As the scenario unfolds then, it becomes difficult to distinguish between those stressors which would affect the marital relationship and those which would influence the woman's perception of her MW role.

Based on the impact of her husband's vocation, it seems plausible to assume there would be a high correlation between marital satisfaction and role satisfaction of MWs. As previous research has not addressed this area, this researcher sought to investigate the possible existence of such a relationship.

The Calling of the Minister's Wife

In light of the pressures MWs face, there is an unfortunate lack of training for the wives and fiancées of future ministers. In 1961, only 28 of 101 seminaries surveyed reported having any classes for their students' wives to prepare them for their future as MWs (Blount & Boyle, 1961). This

situation has changed little, as two thirds of surveyed North American Baptist MWs said that seminary did not prepare them for their role as a MW (Powell & Peterson, 1979).

In addition to this lack of formal preparation, the MW may lack personal preparation as often she was not even planning on being in the position of being married to a minister. A study of Episcopalian ministers' wives indicated that fifty percent of the respondents were married before their husbands were ordained and, in twenty percent of the cases, their husbands changed from other vocations when "called" to the ministry after they were married (Platt & Moss, 1976). (The word "call" is used to denote the sense of being chosen for a specific ministry, as Paul reported in Romans 1:1: "Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God".) In 1965, Douglas sought to classify 4,777 MWs according to their involvement in their husbands' ministries. Twenty percent he classified as "teamworkers" as they devoted much of their time to church involvement. Sixty-four percent he termed "background supporters". These women had less visible responsibilities yet were in full support of their husbands' work. The remaining fifteen percent were not actively working in the church. These women struggled more than the other two groups with the demands and denials entailed in their husbands' ministerial work. Often the husbands of these "detached" wives (as Douglas called them) were called to the ministry after they were married.

Over 25 years ago, two separate studies reported that the women who adjusted better to their MW role were those who felt a personal call themselves to ministerial involvement (Denton, 1962; Douglas, 1961). In

the early 60's a MW's "adjustment" was inferred from direct involvement in her husband's ministry. Today, an increasing number of MWs are choosing not to be the church's "assistant pastor" yet may still be very supportive of the husband's ministry (Mace & Mace, 1980; Matti, 1977; Oden, 1977).

In summary, although there is a lack of formal preparation for prospective MWs, personal preparation may partially fill this gap as a special calling to ministerial involvement has been linked to the MW's adjustment to her position. The association between a special call and MW adjustment noted by both Douglas and Denton is not in question here; the transition into any new position is smoother when one's job has been personally chosen and one has had the advantage of preparing mentally, if not formally, for the upcoming responsibilities. However, by narrowly defining "ministry" as direct involvement in the husband's work, and inferring adjustment from such involvement, Denton and Douglas may unintentionally have been unfair to women who choose to refrain from formal church responsibilities yet are very supportive and satisfied as MWs. The verb "minister" is defined "to be helpful or useful" and "to provide for the wants or needs of someone" (Funk & Wagnall, 1980, p. 414). Thus, a MW may experience a special calling to ministerial involvement without ever envisioning herself performing certain tasks traditionally associated with her position.

In conclusion, this researcher recognizes that the experience of a special call would influence the MW's experience, but defines "adjustment" as the degree of expressed satisfaction in her marriage and her MW role.

The Vocation of the Minister's Wife

In 1961, Morentz found that MWs tended towards either rebellion or conformity in terms of their reaction to the pressures associated with their MW position. According to Morentz, conformity results from a confused role identity in which women find it easier to say 'yes' to everyone's demands than to sort out their own preferences. Ninety percent of those who coped by conforming felt they must limit their creativity and productivity in order to meet others' expectations, and most felt uncomfortable with this aspect of their role.

Powell & Peterson reported that over the years there has been gradual progress in terms of the expectations placed on MWs. Based on their 1979 survey of MWs, they concluded that an increasing number of MWs are recognizing that they do not have to conform to a particular stereotype. Platt & Moss, however, view this perception of freedom as a false sense of security. "Whatever she does in the church, she is always the MW and not another laywoman. She will inevitably meet tension and outright conflict with expectations of parishioners who see her as a stereotype with a particular role and function" (1976, p. 198).

Despite the fact that ministers tend to marry well-educated women, MWs, possibly more than other wives of professionals, are expected to assume responsibilities for which they were not specifically trained and in which they may not necessarily be interested (Platt & Moss, 1976; Taylor, 1977). It is not surprising, then, that MWs ranked "No visible, tangible results

of work" as the third highest stressor following "unwelcome surprises" and "anger" (Gleason, 1977).

Along with familial responsibilities, "increased occupational pressure as the pastor's wife, and lack of personal fulfillment" have been cited as possible causes of MW burnout (Warner & Carter, 1984, p. 130). If "lack of personal fulfillment" is linked with MW burnout, it seems reasonable to assume that women who choose their own work and involvements will experience more satisfaction generally, and in their involvements specifically, than those on whom responsibilities were imposed by the expectations of others.

Employment among MWs has increased over the years as women are opting to work at vocations for which they were specifically trained (Taylor, 1977). Compared to twenty-five percent in a 1962 study, a 1976 study reported fifty percent of respondents were employed either full or part-time (Denton, 1962; Platt & Moss, 1976). What influence does employment have on the way the MW perceives her role? Hartley (1978) reported a strong relationship between employment outside the home and marital satisfaction of MWs. Viewing employment as just one of many options for women seeking outside involvement, what are the perceptions of MWs today, almost 18 years after Hartley's sample was surveyed? Are women who have identities and responsibilities outside of their church and home more satisfied within their marriage and MW position than those without such involvements? This researcher sought to determine if in fact this is the case.

To capsulate all that has preceded, the ministerial profession entails a great commitment of time and emotional energy as the minister strives to meet the expectations of others as well as his own high standards. This is a difficult task and he may easily end up feeling discouraged and isolated. The result of such discouragement, and possibly even burnout, is emotional distance between the minister and his wife. The MW, as well, is not exempt from the expectations others hold of her character and her involvements. It may be assumed she will take on certain responsibilities strictly because she is the MW rather than because of her interests, gifts, or training. Her husband's physical and emotional absence, combined with lack of freedom to be herself with church members, sets the stage for a difficult and lonely position. Compounding this scenario is the fact that many MWs were not prepared to fill this role. They chose to marry the man but soon discovered that it is difficult to distinguish the man from the minister in terms of the effects and pressures of his vocation on their marital relationship.

In light of these pressures, what is the MW's perception of her marriage and her position as a MW? Is she satisfied in these areas? Does her satisfaction in one area relate to her satisfaction in the other? Also, are there any variables which would lead to a greater level of satisfaction? For example, does a personal calling to ministerial involvement influence a MW's experience? Does her own occupation have any bearing on her satisfaction?

Hypotheses

The purpose of this study was to investigate the relationship between the marital satisfaction and role satisfaction of ministers' wives, and to determine the relationship between these variables and two other factors: the experience of a special calling to ministerial involvement, and the occupational status of the minister's wife. In light of the interrelated stressors on the clergy family, the following five hypotheses were made:

Hypothesis 1

The level of the MWs' marital satisfaction as measured by the Disaffection (DAF) and Disharmony (DHR) scales from the Marital Satisfaction Inventory (MSI) will be directly related to the level of overall role satisfaction as measured by the Role Satisfaction Questionnaire item #23 (RSQ #23).

Hypothesis 2

The level of marital satisfaction as measured by the DAF and DHR scales will be higher for the MWs who experienced a special call to ministerial involvement (SPCALL) than for those without such a call.

Hypothesis 3

The level of role satisfaction as measured by the RSQ#23 will be higher for the MWs who experienced a special call to ministerial involvement than for those without such a call.

Hypothesis 4

The level of marital satisfaction as measured by the DAF and DHR scales will be higher for the MWs who identify their current occupational status (OCCST) as being outside of their home and church (be it employee, student, or volunteer worker) than for homemakers.

Hypothesis 5

The level of role satisfaction as measured by RSQ #23 will be higher for the MWs who identify their current occupational status as being outside of their home and church (be it employee, student, or volunteer worker) than for homemakers.

CHAPTER 3

Methodology

Procedure

A mailing list of 223 churches in Alberta was obtained from the North American Baptist College in Edmonton, Alberta. This list consists of churches belonging to the Evangelical Fellowship of Canada as well as other churches whose ministers would adhere to a statement of faith similar to the Baptist denomination. Fifty-one of these are North American Baptist, 40 are Baptist, and the rest represent 18 other denominations. Questionnaires were sent to the pastor's wife at each church. The covering letter encouraging participation in the study was written by the North American Baptist area minister whose name would be familiar to many of the questionnaire recipients (See Appendix A). The letter indicated the opportunity for the respondent to receive a brief summary of the study results, as well as the possibility of further discussion with the researcher should the questionnaire raise any issues for the respondent.

Four weeks after the initial mailing, 90 questionnaires had been returned. The researcher then telephoned as many churches as could be reached in the Edmonton area, offering answers to any questions the MW might have in regards to the survey. Forty-four individuals were spoken with, including 16 husbands, 16 church secretaries and 12 MWs themselves; a message was left on six answering machines. Over the next month, 43 more

questionnaires were returned, 9 of which were from MWs of churches contacted by telephone.

In total, one hundred and thirty-three women responded to the questionnaire, yielding a return rate of 60%. This is considered an exceptionally good response rate, as 20-30% are normally returned (Travers, 1978). Five of these had left a number of items unanswered resulting in their questionnaires not being used for the data analysis. The questionnaires returned by two husbands of female pastors were also not used due to the delimitation of the study.

Sample

The participants were 128 women whose husbands are ministers in Alberta. The denominational breakdown of the 128 respondents was as follows: 35 North American Baptist, 33 Baptist, 11 Evangelical, 9 Alliance, 7 Lutheran, 5 Independent, 5 Pentecostal, 3 Church of Christ, 3 Brethren, 2 Evangelical Free, 2 Church of God, 2 Reformed, 2 Church of the Nazarene, 2 Mennonite, 2 Covenant, 1 Missionary, 1 Free Methodist, 1 Presbyterian, 1 Anglican, and 1 United. The mean length of time the husbands have been in the ministry was 11.14 years. The mean age of the MWs was 36.25 years. The mean number of children was 2.56. The breakdown of the women's current occupational status was as follows: 19 reported working full-time; 28 reported working part-time; 72 were homemakers; 6 were students; and 3 cited volunteer work as their primary involvement. In terms of their experience of a personal call to ministerial involvement, 78 reported having

received a special call along with their husbands; 33 said their husbands alone had a call; 11 reported neither had a special call; and 4 reported having struggled with their husband's decision to enter the ministry. Two respondents left this question unanswered.

As the sample described above is considered representative of evangelical churches in the province of Alberta, it is possible to generalize the following findings to wives of evangelical ministers in Alberta. The discussion and implications of these findings are also deemed pertinent to the same population.

Instruments

The packages mailed out contained a self-addressed envelope, a covering letter, and a three-part questionnaire (See Appendix A).

Background Data

Part One consisted of 5 personal data questions: the MW's age; the number of years her husband had been in the ministry; the number of their children; the best descriptor of the MW's current occupational status apart from any church responsibilities (1. full-time employee; 2. part-time employee; 3. homemaker; 4. student; 5. volunteer worker); and whether a "special call" to ministerial involvement had been experienced by 1. both the minister and MW; 2. the minister alone; 3. the minister alone with the MW having struggled with his decision to enter the ministry; or 4. neither the minister nor the MW.

Role Satisfaction Questionnaire

Part Two of the questionnaire was a job satisfaction instrument (JSI) developed by Sarros (1986). This was adapted from the 100 item Minnesota Satisfaction Questionnaire (MSQ) developed in 1967 by Weiss, Dawis, England, and Lofquist (cited in Sarros, 1986), and the Satisfaction with Teaching and Employment Conditions Questionnaire developed in 1978 by Holdaway (cited in Sarros, 1986). Both inventories utilize a Likert scale to measure satisfaction with different aspects of the working environment.

The JSI was originally designed to measure the satisfaction of educators but was made broad enough to be used in other research (Sarros, 1986). The content validity of this instrument was established through the following procedure: Thirty individuals (16 teachers, 5 school-based administrators, and 9 personnel from medicine, engineering and other professional fields) participated in the original pilot test. Based on their recommendations, the number of satisfaction items from the MSQ: short form and Holdaway's questionnaire was reduced to the current 27. This revised instrument was then administered to 45 administrative and teaching staff from 5 Edmonton Public and Catholic schools. This final version was checked for internal reliability. The Spearman-Brown split-half reliability coefficient was calculated to be .93 and .95 on the two pilot tests.

Due to their lack of application to MWs, the following four questions were deleted from the original JSI: Advancement opportunities; Relationship with subordinates; Methods used in promotion; and Physical

working conditions. Another four RSQ questions were slightly modified to be more suitable to the respondents: "Job security" became "Security in your position"; "Relationship with colleagues" became "Relationship with congregation/church members"; "Relationship with superordinates" became "Relationship with Board of Directors/Elders"; and "Overall satisfaction with your job" became "Overall satisfaction with your role".

Because the instrument used in this study (retermed Role Satisfaction Questionnaire (RSQ)) is a revised version of the original JSI, it was considered essential to establish its reliability. The resulting 23 item inventory, therefore, was readministered to 40 of the respondents. Twenty-nine of these were returned within a three week period and the test-retest reliability was calculated to be .91. This coefficient is considered by researchers to be more than sufficient to establish an instrument's reliability. It is also notably similar to that of Sarros' two pilot studies (i.e. .93 and .95).

The JSI was used in a study of 759 teachers and administrators in the Edmonton Catholic School District. Factor analysis of this instrument resulted in 7 factors accounting for 65.2% of the total variance of job satisfaction for this sample. The 7 factors are: Status and Recognition, Autonomy, Interpersonal Relationships, Advancement, Security and Involvement, Work Load, and Salary and Benefits. The Pearson Correlation Coefficient between the overall job satisfaction item and each of these factors ranges from .73 (Status and Recognition) to .35 (Salary and Benefits) with all other coefficients being between .51 and .56. These high correlations indicate that "the overall job satisfaction was similar in composition to independent factors of job satisfaction" (Sarros, 1986, p.

107). In light of these findings then, as well as Scarpello & Campbell's assertion that the Overall Job Satisfaction item accounts for a single, global rating which is "shown to be the most inclusive measure of overall job satisfaction" (1983, p. 598), this single item was deemed an adequate measure of the overall role satisfaction of MWs. The reliability of this single item was established by analyzing the responses of the 29 MWs to whom the revised RSQ was readministered. Cronbach's Alpha Reliability coefficient for the overall role satisfaction item (RSQ#23) was calculated to be .93.

While RSQ#23 alone was used to test the 5 hypotheses in this study, the RSQ was administered in its entirety in order to reveal specific areas of difficulty in the MW role. This proved to be a fruitful exercise as analyses of individual items indicate significant differences among respondents. These will be noted in the section on subsidiary findings.

Marital Satisfaction Inventory

Part Three of the questionnaire used in this study consisted of two broad-band factor scales (Snyder & Regts, 1983) derived from a factor analysis of the Marital Satisfaction Inventory (MSI) (Snyder, 1979). The MSI has 280 true or false questions and consists of 11 scales, including one global satisfaction scale and one validity scale.

The two factor scales were chosen because of the specific aspects of marital satisfaction which they tap. Scores on the 26 item Disaffection (DAF) Scale have been shown to correlate the highest with the MSI global satisfaction scale. The 18 item Disharmony (DHR) Scale correlates the

highest with the MSI problem-solving communication scale. Thus, these instruments indicate the MW's overall marital satisfaction as well as her satisfaction with conflict resolution, specifically. The DAF and DHR scales have been shown to be internally consistent with alpha coefficients of .95 and .87, respectively. Their stability over a six week interval has also been established with test-retest reliability of .89 and .83, respectively. Criterion-related validity has been established as scores on these scales are directly related to clinicians' ratings of couples entering marital therapy. The validity of these scales has also been proven as DAF and DHR scores discriminate between clinical and normative samples.

To summarize, the questionnaire used in this study consisted of a covering letter, 5 personal data questions, a 23 item Role Satisfaction Questionnaire, and the two marital satisfaction measures of disaffection and disharmony.

CHAPTER 4

Results

To assist the reader in interpreting the results, each hypothesis has been restated, followed by the relevant statistical findings and appropriate conclusion.

Hypothesis 1

The level of the MWs' marital satisfaction as measured by the Disaffection (DAF) and Disharmony (DHR) scales from the Marital Satisfaction Inventory (MSI) will vary directly with the level of overall role satisfaction as measured by RSQ#23.

Findings

The Pearson product-moment correlation coefficients obtained between the RSQ#23 and the DAF and DHR scores were .21 and .29, respectively. These correlations are both in the predicted direction and are significant beyond the .05 level.

Conclusion

Hypothesis 1 was confirmed. The level of role satisfaction as measured by RSQ#23 varies directly with the level of marital satisfaction as measured by the DAF and DHR scales. See Appendix B for Table B-1 which summarizes the correlation coefficients among all three of these measures

Hypothesis 2

The level of marital satisfaction as measured by the DAF and DHR scales will be higher for the MWs who experienced a special call to ministerial involvement (SPCALL) than for those without such a call.

Findings

Due to the particularly small cell size of two of the 4 SPCALL groups the SPCALL variable was reclassified into two dichotomous groups: MWs with a SPCALL (Group 1) and all other MWs who had not been called (Group 2). Table I shows the results of the t-test conducted to compare the DAF means of these two dichotomous groups.

Table I

t-test: Disaffection scale

	N	Mean	t Value	DF	P*
Group 1	78	24.95	1.55	124	.06
Group 2	48	24.31			

*one-tailed.

Table II shows the results of the t-test conducted to compare the DHR means for these two groups.

Table II
t-test: Disharmony scale

	N	Mean	t Value	DF	P*
Group 1	78	12.90	-.09	124	.46
Group 2	48	12.96			

*one-tailed.

Conclusion

Confirmation of Hypothesis 2 was not obtained. On both the DAF and DHR scales, MWs who experienced a SPCALL were not significantly more satisfied than those who had not experienced a SPCALL.

Hypothesis 3

The level of overall role satisfaction as measured by RSQ#23 will be higher for the MWs who experienced a SPCALL than for those without such a call.

Findings

Table III shows the RSQ#23 mean scores for the two dichotomous SPCALL groups.

Table III
t-test: RSQ#23

	N	Mean	t Value	DF	P*
Group 1	78	4.76	1.97	123	.025
Group 2	47	4.38			

*one-tailed.

Conclusion

Confirmation of Hypothesis 3 was obtained. MWs who experienced a SPCALL reported a significantly higher overall role satisfaction than those without such a call.

Hypothesis 4

The level of marital satisfaction as measured by the DAF and DHR scales will be higher for the MWs who identify their current occupational status (OCCST) as being outside of their home and church (be it employee, student, or volunteer worker) than for homemakers.

Findings

Table IV shows the DAF mean scores for each of the 5 OCCST groups.

Table IV
DAF Mean Scores of the Five OCCST Groups

	Group 1 F/T Emp	Group 2 P/T Emp	Group 3 Homemkr	Group 4 Student	Group 5 VolWrkr
DAF Scores	24.26	25.11	24.68	24.50	24.33

Results of the one-way analysis of variance are presented in Table V.

Table V
DAF Analysis of Variance: Five OCCST Groups

Source	DF	MS	F	P*
Groups	4	2.23	.44	.39
Error	123	5.12		

*one-tailed.

From the analysis of variance results it can be concluded that there are no significant differences among the occupational groups on Disaffection scores. It was unnecessary therefore, to conduct a Scheffe analysis in this case.

Table VI shows the DHR mean scores for each of the five OCCST groups.

Table VI

DHR Mean Scores of the Five OCCST Groups

	Group 1 F/T Emp	Group 2 P/T Emp	Group 3 Homemkr	Group 4 Student	Group 5 VolWrkr
DHR Scores	12.84	13.89	12.31	14.00	1.67

Results of the one-way analysis of variance are presented in Table VII.

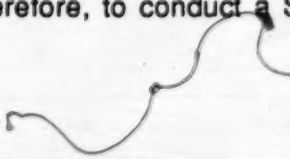
Table VII

DHR Analysis of Variance: Five OCCST Groups

Source	DF	MS	F	P*
Groups	4	15.89	1.06	.19
Error	123	14.94		

*one-tailed.

From the analysis of variance results it can be concluded that there are no significant differences among the occupational groups on Disharmony scores. It was unnecessary therefore, to conduct a Scheffe analysis in this case.



Conclusion

Confirmation of Hypothesis 4 was not obtained. OCCST has no significant effect on the marital satisfaction of MWs as measured by the DAF and DHR scales.

Hypothesis 5

The level of role satisfaction as measured by RSQ#23 will be higher for the MWs who identify their current OCCST as being outside of their home and church (be it employee, student, or volunteer worker) than for homemakers.

Findings

Table VIII shows the RSQ#23 means scores for each of the five OCCST groups.

Table VIII

RSQ#23 Mean Scores of the Five OCCST Groups

	Group 1 F/T Emp	Group 2 P/T Emp	Group 3 Homemkr	Group 4 Student	Group 5 VolWrkr
RSQ#23 Scores	4.53	4.78	4.56	4.67	4.67

Results of the one-way analysis of variance are presented in Table IX.

Table IX
RSQ#23 Analysis of Variance: Five OCCST Groups

Source	DF	MS	F	P*
Groups	4	.28	.26	.45
Error	122	1.09		

*one-tailed.

From the analysis of variance results it can be concluded that there are no significant differences among the occupational groups on RSQ#23. It was unnecessary therefore, to conduct a Scheffe analysis in this case.

Conclusion

Confirmation of Hypothesis 5 was not obtained. OCCST has no significant effect on the level of role satisfaction as measured by RSQ #23.

Subsidiary Findings

Because the personal data question on the questionnaire regarding the MW's experience of a SPCALL had 4 distinct categories, further analyses were conducted retaining the original 4 SPCALL groups. On each of the three dependent measures it was deemed valuable to determine if there were any significant mean differences

between group 1 (the called MWs) and each of the other 3 groups (he called, she struggled, neither called).

Table X shows the DAF mean scores for each of the four SPCALL groups.

Table X
DAF Mean Scores of the Four SPCALL Groups

	Group 1 Both Called	Group 2 He Called	Group 3 She struggled	Group 4 Neither Called
DAF Scores	24.95	25.33	21.75	22.18

Results of the one-way analysis of variance are presented in Table XI.

Table XI
DAF Analysis of Variance: Four SPCALL Groups

Source	DF	MS	F	P
Groups	3	40.87	9.83	.000
Error	122	4.16		

Based on the analysis of variance results, it can be concluded that there are significant differences ($p=.000$) among the 4 SPCALL groups on

marital satisfaction as measured by the DAF scale. In order to determine which of the means are significantly different, the Scheffe post-hoc analysis was conducted. The results of the Scheffe procedure are in Table XII.

Table XII
Scheffe Post-Hoc Pairwise Contrasts: Disaffection Scale

Group	Mean Diff	Df1	Df2	F	P
Both - Struggled	3.20	1	80	10.65	.001
Both - Neither	2.77	1	87	15.16	.000

Thus, while analysis of the dichotomous SPCALL groups did not indicate DAF mean differences, the Scheffe procedure did confirm highly significant differences between two pairs of SPCALL groups.

Table XIII shows the DHR mean scores for each of the 4 SPCALL groups.

Table XIII
DHR Mean Scores of the Four SPCALL Groups

	Group 1 Both Called	Group 2 He Called	Group 3 She struggled	Group 4 Neither Called
DHR Scores	12.90	14.27	12.25	9.27

Results of the one-way analysis of variance are presented in Table XIV.

Table XIV
DHR Analysis of Variance: Four SPCALL Groups

Source	DF	MS	F	P
Groups	3	69.52	5.58	.001
Error	122	12.45		

Based on the analysis of variance results, it can be concluded that there are significant differences ($p=.001$) among the SPCALL groups on marital satisfaction as measured by the DHR scale. In order to determine which of the means are significantly different, the Scheffe post-hoc analysis was conducted. The results of the Scheffe procedure are in Table XV.

Table XV
Scheffe Post-Hoc Pairwise Contrasts: Disharmony Scale

Group	Mean Diff	Df1	Df2	F	P
Both - Neither	3.63	1	87	9.90	.002

Table XVI shows the RSQ#23 mean scores for each of the 4 SPCALL groups.

Table XVI
RSQ#23 Mean Scores of the Four SPCALL Groups

	Group 1 Both Called	Group 2 He Called	Group 3 She struggled	Group 4 Neither Called
#23 Scores	4.76	4.59	3.25	4.18

Results of the one-way analysis of variance are presented in Table XVII.

Table XVII
RSQ#23 Analysis of Variance: Four SPCALL Groups

Source	DF	MS	F	P
Groups	3	3.70	3.65	.01
Error	121	1.01		

The analysis of variance results indicate that there are significant differences ($p < .01$) among the SPCALL groups on marital satisfaction as measured by RSQ#23. In order to determine which of the means are significantly different, the Scheffe post-hoc analysis was conducted. The results of the Scheffe procedure are in Table XVIII.

measured by RSQ#23. In order to determine which of the means are significantly different, the Scheffe post-hoc analysis was conducted. The results of the Scheffe procedure are in Table XVIII.

Table XVIII
Scheffe Post-Hoc Pairwise Contrasts: RSQ#23

Group	Mean Diff	Df1	Df2	F	P
Both - Struggled	1.51	1	80	7.75	.007

The Scheffe procedure confirmed a significant mean difference between SPCALL groups 1 and 3.

To summarize the subsidiary findings thus far, the DAF, DHR, and RSQ#23 means of the 4 distinct SPCALL groups were analyzed and highly significant differences were confirmed between 4 of the 9 pairwise contrasts. These findings are noteworthy and are offered here for the interest of the reader.

Also, while it was not the purpose of this study to investigate differences among the 3 groups of MWs who were not called, significant differences were discovered between group 3 and the other 2 groups when further Scheffe procedures were conducted. The mean of the wives whose husbands alone were called was significantly higher in 4 cases. These pairwise contrasts may be of interest to the reader and are contained in Appendix C, Tables C-1, C-2 and C-3.

Other statistical analyses yielded interesting information. An Analysis of Variance was conducted in order to determine what effect, if any, the other data variables (age, years in ministry, and number of children) had on the role and marital satisfaction of the respondents. Neither the number of years in ministry nor the number of children had a significant effect on the level of satisfaction reported on the three dependent measures. Although Age did not significantly affect scores on either of the marital satisfaction scales, it did have a significant effect on the level of satisfaction reported on five RSQ items. The 20-29 year old group reported significantly lower levels of satisfaction ($p < .05$) than the 40-49 year old group as measured by the following questions:

RSQ #9: Freedom to use your own methods or style $x = 3.83$ vs. 5.08

RSQ #15: Degree of autonomy $x = 3.81$ vs. 4.96

RSQ #16: Sense of accomplishment $x = 3.78$ vs. 4.88

RSQ #22: Intellectual stimulation $x = 3.22$ vs. 4.50

RSQ #23: Overall satisfaction with your role $x = 3.94$ vs. 5.12

There was also a significant difference ($p < .05$) between the 20-29 year old group and the 50-59 year old group in their responses to RSQ #22 ($x = 3.32$ & 4.26 , respectively).

In order to determine if the age factor was compounded by the number of years in ministry, a Multivariate Analysis of Variance of these two variables (Age and Number of Years in Ministry) was conducted for each of these 5 RSQ items. The results confirmed a main effect of Age on RSQ #15 and #23. There was also a significant interaction effect of Age and Number

of years in ministry on RSQ #22. There was no significant effect on RSQ #9 or #16, therefore, conclusions cannot be made regarding the effect age has on these aspects of the MW role.

In summary, based on these MANOVA results, it can be concluded that Age does have a selective influence on the MW's perception of her role, as the 40-49 year olds expressed significantly higher role satisfaction (RSQ#23) and satisfaction with their autonomy (RSQ#15) than the 20-29 year old MWs.

See Appendix D for Tables D-1, D-2 and D-3 which present the main and interaction effects of this MANOVA.

In addition, Analyses of Variance were conducted on all of the individuals RSQ items and the independent variables of OCCST and SPCALL. OCCST had no significant effect on any of the RSQ items. However, there was a significant difference between the responses of SPCALL groups 3 and 1 to two RSQ items. Responses to the statement "Degree of accountability for your work" yielded means of 3.00 and 4.29 for MWs who had struggled and those who received a SPCALL, respectively. Responses to the statement "Extra tasks associated with your position" yielded means of 2.50 and 4.41 for MWs who had struggled and those who received a SPCALL, respectively. This latter item also yielded significantly different means between MWs who had struggled and those whose husbands only had received a SPCALL ($x=2.50$ and 4.03 , respectively) and MWs who struggled and those who, along with their husbands, did not receive a SPCALL ($x=2.50$ and 4.36 , respectively). See Appendix D, Tables D-4 through D-9 for other statistical data relevant to this ANOVA.

Descriptive Statistics for Each of the Three Dependent Measures

The DAF

The possible range of scores on the Disaffection Scale is from 0 to 26. The obtained scores ranged from 13 to 26, with a mean of 24.70 and a standard deviation of 2.24. The scores were, therefore, noticeably negatively skewed--that is, the MWs' responses yielded a positive picture of their marital relationships. In terms of standard scores on the measures of marital satisfaction, Snyder's non-clinical sample of 331 females reported a DAF scale mean of 21.89 and a standard deviation of 6.38 (Snyder & Regts, 1982). Thus, the MWs in this sample reported a level of satisfaction almost 3 points higher than the normative sample on the DAF scale. This finding will be discussed at greater length in chapter 5. See Appendix E for Table E-1 displaying the frequency and percentage distributions.

The DHR

The possible range of scores on the Disharmony scale is from 0 to 18. The obtained scores ranged from 3 to 18, with a mean of 12.80 and a standard deviation of 3.87. Again, these scores were negatively skewed, indicating a tendency for these MWs to respond affirmatively to positive statements about their style of conflict resolution. Snyder's non-clinical sample reported a DHR scale mean of 9.07 and a standard deviation of 4.77 (Snyder & Regts, 1982). On this scale as well then, the MWs reported a level of marital satisfaction more than 3 points higher than the normative sample. Again, a discussion of these findings may be found in the following

chapter. See Appendix E for Table E-2 displaying the frequency and percentage distributions.

RSQ

The possible range of scores on any RSQ item is from 1 to 6 with 1 representing a response of "Dissatisfied" and 6 representing "Extremely satisfied". There is no neutral category. The mean score on the overall role satisfaction item (RSQ #23) was 4.61 with a standard deviation of 1.03.

In order to better understand these results, it is necessary to compare these findings with that of another study in which the same instrument was used. In 1986, Sarros studied the job satisfaction of 634 teachers in the Edmonton Catholic School District. Comparing the percentage distribution of his group with that of this sample of MWs, it is interesting to note that a higher percentage of MWs reported extreme satisfaction (22% vs. 15%) and a lower percentage reported dissatisfaction and slight satisfaction (2.4% vs. 4.6%). On the whole, however, the overall role satisfaction means are similar ($\bar{x}$ =4.61 for MWs compared with 4.50 for teachers) indicating that the MWs' reported role satisfaction may not be unrealistically elevated. See Appendix E for Table E-3 displaying the frequency and percentage distributions for all RSQ items.

SUMMARY OF FINDINGS

1. There were small but statistically significant correlations between both marital satisfaction scales and RSQ#23.

2. On the DAF and DHR scales, there were no significant differences between the means of the called MWs and those who were not called to ministerial involvement.

3. There was a significant difference between the RSQ#23 means of the called and not called MWs.

4. There were no significant differences on the DAF, DHR, or RSQ#23 means among the 5 different occupational groups.

Subsidiary findings:

a. The DAF mean of the called MWs was significantly higher than that of the MWs who had struggled with their husbands' vocational decision and of the MWs who, along with their husbands, had not received a call.

b. The DAF mean of the MWs whose husbands alone had received a call was significantly higher than that of the MWs who struggled and those who, along with their husbands, had not received a call.

c. The DHR mean of the called MWs and the MWs whose husbands alone had received a call was significantly higher than that of the MWs who, along with their husbands, had not received a call.

d. The RSQ#23 means of the called MWs and the MWs whose husbands alone had received a call were both significantly higher than that of the MWs who had struggled.

e. There was a small but significant main effect of Age on overall role satisfaction (RSQ#23) and satisfaction with autonomy (RSQ#15), with the 20-29 year olds reporting less satisfaction than the 40-49 year olds.

f. MWs who struggled reported significantly less satisfaction with "Extra tasks associated with position" (RSQ#13) than all 3 other SPCALL groups.

g. MWs who struggled reported less satisfaction with "Degree of accountability" (RSQ#18) than the called MWs.

CHAPTER 5

Discussion, Implications, and Summary

Discussion

The purpose of this study was to investigate the correlation between marital and role satisfaction of ministers' wives, as well as to determine possible variables associated with satisfaction in these areas. As predicted, there was a significant correlation between each of the two marital satisfaction scales and the measure used to assess role satisfaction. These correlations, though statistically significant, are not strong enough to warrant predictions about one variable from another--that is, one could not comment on the marital satisfaction of a MW given her role satisfaction alone, and vice versa. However, researchers attest to the difficulty of achieving strong correlations in homogeneous groups (Borg & Gall, 1983). In terms of their reported marital and role satisfaction, the MWs in this study are a homogeneous group. Therefore, a stronger correlation may actually exist between these variables than is represented by the coefficients generated.

It is worth noting the RSQ items left unanswered by several MWs. The item which presented the most difficulty was the statement "The chance to tell people what to do". Nineteen MWs did not respond to this item, many of these commenting that the assumption should not be made that they "tell people what to do". Rather than tapping their perceptions of their use of leadership or counselling abilities within their church, this question was

interpreted by many to have negative implications. One respondent commented, "Does this question refer to power or ministry?". It may be that the traditional teaching of males assuming leadership in the family and church influenced the MWs' interpretation of this question. It may also be that this question is more appropriately asked of educators on whom the RSQ was validated. While MWs may have a traditional sex role orientation, their interpretation of this item may be no different than that of others in the population, both males and females, who are not in the directive position held by teachers.

Two other questions were left unanswered by several MWs. "Methods used in evaluating your performance" was left by 12 MWs, and "Degree of accountability for your work" was left by 8 respondents. A number of MWs commented that they did not feel they were being evaluated or held accountable for their "performance". Such remarks indicate a move away from a "MW role" and may represent progress in terms of the MW's growing sense of individuality within her church.

As noted in the previous chapter, on both marital satisfaction scales, the MWs in this sample reported a level of marital satisfaction 3 points higher than the normative sample. How may these findings be interpreted? Is an unrealistically positive response set operating?

"Marital conventionalization" is a term coined by Edmonds (1967) to refer to the tendency of survey respondents to report impossibly perfect levels of marital adjustment. For example, in response to the statement "My spouse nearly always understands exactly what I mean" between 10 and 60% of respondents to any given survey will answer true (Edmonds, 1967).

In light of this tendency then, it should not be surprising that 42% of MWs answered 'false' to the statement "Sometimes my spouse just doesn't understand the way I feel". Recognizing that it is common for respondents to offer socially desirable responses to questions posed, there is still a notable difference in marital satisfaction means between the MW sample and that of the normative group. Why may this be?

Firstly, MWs may be more hesitant to report dissatisfaction in an area which would incriminate their clergy husbands. For example, 45% of the MWs responded 'true' to the statement "My spouse has no difficulty accepting criticism". Similarly, to the statement "I sometimes am reluctant to discuss certain things with my spouse because I'm afraid I might hurt his feelings", 59% responded 'false'.

Secondly, it is possible that these women are more rigid and closed to reporting their own shortcomings and disappointments. A number of years ago, Combs (1965) conducted a research project in which 6th grade children were given an adjustment scale. In addition, they were asked to respond to 20 statements which are likely true of all children at some time, such as "Sometimes I have lied to my mother". Combs discovered that the better adjusted children were more willing than the poorly adjusted children to admit that some of the unflattering statements were true of them. Similarly, it may be that MWs, because of their professed commitment to Biblical teachings about love and peace, are less willing to concede that there are aspects of their own character and of their marital relationship which are not pleasing to them. In response to the DHR questions, one MW wrote in bold letters "We don't argue! If ministers' wives answer 'True' to

these silly questions then they shouldn't be ministers' wives!!" It is plausible then, that the high level of marital satisfaction reported by MWs is at least in part a function of lack of openness to negative feelings or conflict.

The tendency to respond affirmatively to flattering statements and negatively to incriminating ones may easily have inflated the overall marital satisfaction means of the MWs in this study. Is it valid to assume that this is, in fact, the case? Or are these MWs actually experiencing a higher degree of satisfaction than is found in the general population?

Studies on the marital conventionalization of religious individuals are inconclusive. Glenn & Weaver (1978) partialled out the responses of "conventional" subjects and concluded that this nullified the relationship between marital satisfaction and religiosity. However, Schumm (1982) states that this relationship is being dismissed too easily. Re-examining the 1978 research data, he found that partialling out the responses of conventional subjects decreased the correlation in some cases, but yielded no change in other cases (for example, with rural respondents). Among non-conventional respondents, the correlation tended to stay the same or even increase. He concluded that "marital conventionalization" cannot be used to dismiss the relationship between religiosity and marital satisfaction. He acknowledged that a positive response set does operate for religious individuals but stated the need for further research in this area. In terms of the present study, comparing the reports of these MWs with those of the MSI norming population, the elevated DAF and DHR means would tend to support the existence of marital conventionalization within this religious sample.

The hypothesis that the experience of a SPCALL would be associated with higher role satisfaction was confirmed. Also, the DAF and overall role satisfaction means were significantly higher for the MWs who had experienced a SPCALL than for those who had struggled with their husbands' decision to enter the ministry. It is especially interesting to note the nature of two other RSQ questions which, along with RSQ#23, yielded significant differences. "Extra tasks associated with your position" yielded significant differences between those who had struggled and all three of the other classifications of SPCALL. Similarly, responses to "Degree of accountability for your work" distinguished significantly between the called MWs and those who had struggled. The difference between these means is especially striking in light of the small cell size of the MWs who had struggled ($N=4$); given a larger sample size, there would likely be an even greater significance level associated with the difference in the satisfaction reported by these MWs. Women who felt personally called and committed to the services entailed as a MW may be willing to expend a lot of time and energy on church-related tasks and may enjoy being held responsible for certain areas of service. However, the extra tasks and sense of accountability for their work would be viewed less positively by women who admit they were not personally prepared for the pressures and expectations associated with being a MW. It is understandable that the expectations to carry out certain tasks would be considered impositions for MWs who were not prepared to assume responsibility for such tasks.

Similarly, lack of preparation may be a help in explaining the subsidiary findings regarding the influence age has on MWs' role

satisfaction. As noted, the 20-29 year old respondents were significantly less satisfied than the 40-49 year old MWs with their role overall and their degree of autonomy, specifically. It is possible that the younger MWs may be idealistic about their position at the onset of their husbands' ministry. When confronted with the expectations of others, they are less prepared than the older MWs to handle unwelcome pressure. Lack of autonomy specifically then, is an issue for them.

While age was a factor influencing expressed role satisfaction, this variable had no bearing on the marital satisfaction reported by the MWs in this study. The younger women, admittedly having a more difficult time in their MW position, reported levels of marital satisfaction comparable to all other age groups. What might account for the difference in their expressed satisfaction in these realms?

One possible explanation may be the MW's preparation for her experience. Much emphasis is placed today on pre-marital and marital counselling in order to improve communication and ward off or resolve conflict. Religious individuals (clergy couples, particularly) who may not consider divorce a viable option, may deem preparation for their marriage invaluable and readily take advantage of marital seminars and counselling offered through their church. The prospective MW then, at the outset of her role as wife has been forewarned of the obstacles to marital happiness and the need to maintain this relationship.

In contrast, adapting to the position of minister's wife may not necessarily have been pointed out as a difficult adjustment. Career-oriented MWs, for example, may think of their new position as a "non-issue",

while those with a "helpmeet"/ assistant pastor orientation may look forward to the responsibilities they will share with their husband. Whatever the case, the adjustment is a more difficult road than was anticipated and the preparation which paved the way for a smoother and more satisfying marital relationship is absent.

Thus, while age and the accompanying experience may be assets to greater role satisfaction as a MW, these factors may not be as critical to the enjoyment of the marital relationship, as younger MWs are more prepared for their marriage, having gleaned wisdom from the instruction and counsel of experienced others.

The lesser satisfaction expressed by the younger MWs regarding their perceived autonomy as MWs may help to shed some light on other findings. Specifically, the issues of independence and personal choice may be critical in interpreting the lack of significant findings regarding the effect of occupational status on marital and role satisfaction. It was predicted that women whose primary responsibilities and identities lay outside their home and church would be more gratified in their roles. However, in proposing such a hypothesis this researcher failed to take into account the aspect of choice regarding one's vocation. MWs who work outside of the home may do so because of financial constraints, rather than because of a preference for formal employment. Conversely, homemakers may be quite content to be out of the work force as they have enough commitments to keep them productive and satisfied within their own household. The critical question is: "Are the responsibilities assumed by the MW chosen or imposed?"

In the 1950s, women were portrayed as being happy within their domestic domain. As the feminist movement grew, the pendulum began to swing to the other extreme, so much so that the image of the "superwoman" became the model of the 70s. However, according to feminist writer Judith Finlayson:

Women weren't happy then and they aren't happy now. Dual-career women are portrayed as being happy because they "have it all". Yet, there are not many women who have both a family and a career. Dual-career women with children are exhausted...they're doing a lot of things and feel as if they're doing none of them well. (Women, 1987)

Similarly, Hewlett writes of her own experience:

The problem centers on a clash of roles...I belonged to that "lucky" generation of superwomen who got to combine the nurturing standards of the 1950s with the strident feminism of the 1970s. But as many of us discovered when we struggled to bear and raise children mid-career, the rigid standards of the 1950s' "cult of motherhood" are impossible to combine with the equally rigid standards of our fiercely competitive workplaces. Mere mortals such as I end up trapped between the demands of the earth mothers and the hard-nosed careerists, and because these demands are incompatible and contradictory, we are ultimately unable to satisfy either. (Hewlett, 1986)

Thus, the difference between the current study's lack of significant findings and Hartley's finding that employed MWs in 1970 reported a higher

level of marital satisfaction than unemployed MWs may be explained by the intervening years in which women have begun to regain the freedom to choose their own involvements. Ultimately, the content of one's work may be less critical to one's sense of gratification than the fact that one's particular involvements were chosen.

Other explanations may possibly account for the difference between these two studies' findings. In terms of instrumentation, the former marital satisfaction inventory had respondents choosing one of five levels of satisfaction, ranging from enthusiastic to disappointing. This likert scale may be a more discriminating instrument than the DAF and DHR scales which utilize a True or False format.

Also, Hartley's instrument measured 9 different aspects of the marital relationship: sexual satisfaction, sharing of household tasks, sharing of parental responsibilities, ability to communicate, shared activities, decision-making, love and affection, mutual intellectual interests, time spent alone together. Although the aspects of ability to communicate and shared activities are well-represented on the DHR and DAF scales, respectively, the DAF scale has only a single item tapping each of the last four aspects listed here. The first three aspects listed are not tapped at all.

As "time spent alone together", "decision-making", and "mutual intellectual interests" were each measured by an entire section of Hartley's inventory, these aspects of the marital relationship may have distinguished between the employed and homemaker MWs. As opposed to housewives who may spend a majority of their day working alone or with children and, hence, may be more needy of adult companionship when their husbands

arrive home, employed women may have a lot of their social needs met in their workplace. Similarly, they may be more gratified in the exercise of their decision-making power at work than are housewives. It may be, also, that the husbands of employed women are less traditional regarding male/female roles and may seek out more input from their wives than do other husbands, thus satisfying their wife's desire to be involved in decision-making.

"Mutual intellectual interests" may also be an area more satisfying to the employed MWs, as they represent the more educated MWs in this sample. "The very high levels of education were highly correlated with propensity to work for these as well as all American women." (Hartley, 1978, pp. 189-190). As their educational background is comparable to that of their professional husbands, and they are likely more intellectually stimulated in their workplaces than are housewives, these MWs may have richer past and daily experiences from which to draw as they engage in communication with their husbands.

While the different instruments used may partially account for the difference in Hartley's findings, further information about the 1970 respondents is also illuminating. Firstly, "sharing of household tasks" was the least satisfying aspect of marriage for these MWs. While other aspects of the marital relationship may be more satisfying to the employed women, because of their own commitments they may express more discontent than full-time homemakers at the disparity between their household responsibilities and that of their husbands. Thus, as noted above by Finlayson and Hewlett, the enthusiasm of the two-career "superwoman"

may have diminished over the 17 years since this sample of MWs was surveyed.

Also, based on responses to 12 questions about their role perceptions, Hartley classified her respondents' subjective role identification as wife-mother, associate pastor, individualist, or ambivalent/mixed. Those least likely to report enthusiasm in 6 or more of the 9 aspects of the marital relationship were the MWs operating in an "associate pastor" role. The wife-mother and ambivalent MWs were twice as likely to be consistently enthusiastic. And the individualists, those striving for personal fulfillment, were the *most likely to be consistently enthusiastic about their relationship with their husband*. In addition, Hartley found that the jobs held by her respondents were predominantly service-oriented rather than being monetarily rewarding, necessarily. Combined with the fact that the more highly educated MWs were employed, this implies that the jobs were chosen based on the MW's training and personal abilities.

These findings then, are in keeping with this author's conviction that expressed satisfaction as a minister's wife hinges not on the content of the MW's occupation, necessarily, but rather on her freedom to choose her involvements and areas of service based on her unique training and personal gifts.

Implications

Clinical Implications

Seminaries and colleges throughout North America train men for their chosen ministerial profession. Conferences and seminars are organized to meet the ongoing needs of those currently serving in this position. But what of the woman who will experience similar pressure as the minister's wife? Strictly by virtue of her husband's position in the church she may find herself the object of unwelcome expectations not only in terms of the tasks she will perform but of the person she will be as "the minister's wife". Many women may have shared with their husbands in a personal call to ministerial work and, thus, may be more personally prepared for such pressure. But those for whom this is not the case may sense this lack of preparation acutely, especially as there is little formal training provided for the future wives of ministers.

The significantly lower DAF and role satisfaction for those who wrestled with their husband's vocational choice may point to the need for the provision of individual counselling. A supportive and accepting climate would likely be very welcome for these women while they grapple honestly with negative or ambivalent feelings. Joint counselling as well would be beneficial in order that the couple may better understand each other's position regarding the career decision. It may be the case that the decision may need to be re-examined depending on the extent to which the prospective MW is uncomfortable with the commitment to church ministry.

In a sense, the minister does commit his entire family when he chooses to be a minister; it is not a ~~personal~~ and isolated decision.

In light of the repercussions of his vocational choice and the significantly lower role satisfaction expressed by the 20-29 year old MWs, it is the opinion of this author that seminaries have an obligation not only to educate their own students, but to offer services to the wives and fiancées of their future graduates. The implementation of optional courses and workshops for MWs may be best taught by older MWs as they are in the best position to know the particular struggles these women are likely to encounter. Future and current MWs need the opportunity to be honest about their doubts and concerns while at the same time receiving constructive input to enable them to experience optimal satisfaction as MWs.

Research Implications

A number of possibilities for future investigation merit consideration. First, given the unresolved "marital conventionalization" dispute, further research is needed to confirm the veracity of MWs' responses. The development of a marital satisfaction instrument with a validity scale, specifically, would be beneficial for the use of both researchers and practitioners. Also, it would be advantageous to survey the husband's perceptions of his marriage. Is the minister satisfied with his marital relationship? Specifically, does he view their style of conflict resolution as functional? And are his perceptions similar to that of his spouse? In —

conjunction with the use of marital satisfaction instruments, individual and joint interviews with both spouses would yield more information about their communication patterns and also verify their marital satisfaction scores.

Secondly, additional information about the respondents would be useful. Inquiries into the MW's level of education and her reasons for seeking employment, for example, may explain the satisfaction she does or does not experience in her job. As noted, it may be that many are employed for financial reasons rather than because they have been trained for and particularly enjoy their vocations. The age of the children may also be a factor affecting some MWs' decision to stay home temporarily. If personal interviews are not feasible, the questionnaire could include a number of open-ended questions. These may be more appropriate than objective questions to reveal the more rewarding aspects of the MW's life, as well as to illuminate any discrepancies between her current involvements and her aspirations.

Also, as more and more women are entering the pastoral profession, a study of ministers' husbands and couples who co-pastor churches may be justified in the near future in order to establish common and distinct perceptions of clergy wives and clergy husbands.

Finally, while the RSQ tapped many key aspects of the MW position, the number of unanswered items point to the need for further revisions in order for this inventory to be better suited to the sample under study. At the same time, the contents of the questions left unanswered may in themselves provide useful information. Are MWs free to exercise leadership and counselling skills within their church? And is the rejection of

formal responsibilities an option without MWs running the risk of being criticized?

The question of the MW's freedom to be herself still remains unanswered. A conclusive statement may, however, not be possible based on the diversity of the women who become MWs and the personality of the different churches in which their husbands serve. Therefore, as was the intention of the present study, the purpose of further research in this area would be to uncover more information about MWs' unique and shared perceptions, in order that the wives of church leaders may become more aware of their gifts, preferences, and limitations, and may be encouraged to choose their areas of responsibilities and service.

Summary

This study was unique in its exploration of the MW's perceptions of her MW role along with various aspects of her marital relationship. The results indicated a correlation between the satisfaction in these areas, as well as a higher level of role satisfaction for the MW who personally experienced a special call to ministerial involvement. Also, subsidiary findings indicated a significantly lower level of role satisfaction for the younger MWs, as well as significantly different marital satisfaction means among a number of SPCALL groups. These findings support previous writings regarding the impact of a special call, and suggest the need for formal preparation and guidance being made available to women facing the unique position of a minister's wife.

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APPENDIX A

Covering Letter and Questionnaire

North American Baptist Conference

Reconciling
the world
through Christ



Rev. Charles Littman
Alberta Area Minister

December 31, 1986

Dear Participant

I have been contacted by Cathy Sakiyama (a fellow believer) and am familiar with the questionnaire enclosed. Cathy is doing this research under the supervision of Dr. Harvey Zingle as part of her graduate program at the University of Alberta.

I feel this is a useful study as it will provide important information about how ministers' wives perceive their roles. This information, in turn, may have future implications in developing workshops and other training programs for wives. Also, it may be beneficial as it generates thought and discussion among the participants.

I trust you will be willing to take the time (approximately 25 minutes) to complete all the items. Please do not discuss your answers with others until after the questionnaire is completed, as it is your personal opinion which is important in this study.

Also, if this questionnaire raises any concerns related to your role, Cathy is herself an elder's wife and would be very open to further discussion. She may be reached through the University of Alberta Education Clinic (432-3746).

Thank you very much for your consideration in this matter.

Sincerely yours,

Rev. Charles Littman
N.A.B. Area Minister

P.S. If you are interested in the results of this study, please enclose in the return envelope (along with your completed questionnaire) a self-addressed envelope in which we could send you a brief summary as soon as the results are determined.

**STUDY OF ROLE SATISFACTION
OF CLERGY WIVES**

UNIVERSITY OF ALBERTA



The following questions are designed to find out how you feel about a number of issues having to do with your role as an evangelical minister's wife.

Please answer all the questions as honestly as possible as all responses will be kept

STRICTLY CONFIDENTIAL

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This code number is being assigned to you to ensure confidentiality. Thank you for your cooperation.

BACKGROUND

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Please circle only one response from each of the following questions. If an error is made, please erase it.

1. In what age group do you belong?
 - 1) 20 - 29 2) 30 - 39 3) 40 - 49 4) 50 - 59
 - 5) 60 +

2. How long has your husband been in pastoral work?
 - 1) 0 - 5 years 2) 6 - 10 years 3) 11 - 15 years
 - 4) 16 - 20 years 5) 21 +

3. How many children do you have?
 - 1) no children 2) one child 3) two children
 - 4) three children 5) four or more children

4. What best describes your current occupational status outside of your church responsibilities?
 - 1) full-time employment 2) part-time employment
 - 3) homemaker 4) student 5) volunteer work

5. In terms of your becoming involved in the ministry, which statement is most true of your exposure?
 - 1) Both my husband and I felt a "special call" to the ministry.
 - 2) My husband had a "special call" to the ministry.
 - 3) My husband felt a "special call" and I struggled with his decision to enter the ministry.
 - 4) Neither of us felt a "special calling" to the ministry.

PART ONE

Please rate your degree of satisfaction with your role as a minister's wife according to the following scale:

- 1 Dissatisfied
- 2 Slightly satisfied
- 3 Moderately satisfied
- 4 Considerably satisfied
- 5 Very satisfied
- 6 Extremely satisfied

Circle the appropriate number.

In your present role, indicate how you feel about each of these aspects:

- | | | | | | | |
|--|---|---|---|---|---|---|
| 1. The security/stability of your husband's position | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. The chance to help other people | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. The chance to tell people what to do | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. The opportunity to use your abilities | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. Fringe benefits | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. Your husband's salary | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. The amount of work required | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. Freedom to use your own judgment | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. Freedom to use your own methods or style | 1 | 2 | 3 | 4 | 5 | 6 |

- | | | | | | | |
|--|---|---|---|---|---|---|
| 10. Relationships with congregation/
church members | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. Relationships with Board of Directors/
Elders | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. Methods used in evaluating your
performance | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. Extra tasks associated with your position | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. The praise you get for doing a good job | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. Degree of autonomy | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. Sense of accomplishment | 1 | 2 | 3 | 4 | 5 | 6 |
| 17. Degree of involvement in important
decisions | 1 | 2 | 3 | 4 | 5 | 6 |
| 18. Degree of accountability for your work | 1 | 2 | 3 | 4 | 5 | 6 |
| 19. Your status in the community | 1 | 2 | 3 | 4 | 5 | 6 |
| 20. Recognition by others of your work | 1 | 2 | 3 | 4 | 5 | 6 |
| 21. Social relationships at work | 1 | 2 | 3 | 4 | 5 | 6 |
| 22. Intellectual stimulation | 1 | 2 | 3 | 4 | 5 | 6 |
| 23. Overall satisfaction with your role | 1 | 2 | 3 | 4 | 5 | 6 |

PART TWO - SECTION I

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Please circle either True or False in response to the following statements.

- | | | |
|--|---|---|
| 1. My marriage is an unhappy one. | T | F |
| 2. The good things in marriage seem to far outweigh the bad. | T | F |
| 3. Frankly, our marriage has not been successful. | T | F |
| 4. I believe our marriage is reasonable happy. | T | F |
| 5. I believe that our marriage is as pleasant as that of most people I know. | T | F |
| 6. I usually feel that my marriage is worthwhile. | T | F |
| 7. I think my marriage is less happy than most marriages. | T | F |
| 8. There are many things about my marriage which please me. | T | F |
| 9. I am certain our decision to get married was the right one. | T | F |
| 10. I am thoroughly committed to remaining in my present marriage. | T | F |
| 11. There is a great deal of love and affection expressed in our marriage. | T | F |
| 12. The future of our marriage is too uncertain to make any serious plans. | T | F |
| 13. My spouse does many things to please me. | T | F |
| 14. My spouse and I seem to have little in common when we are not busy with social activities. | T | F |

- | | | |
|--|---|-----------------|
| 15. My spouse seems to enjoy just being with me. | T | F ⁷⁴ |
| 16. My spouse and I are happier than most couples I know. | T | F |
| 17. My spouse and I enjoy doing things together. | T | F |
| 18. My spouse likes to share his leisure time with me. | T | F |
| 19. My spouse and I don't have much in common to talk about. | T | F |
| 20. My spouse does many different things to show me that he loves me. | T | F |
| 21. My spouse and I almost always discuss things together before making an important decision. | T | F |
| 22. My spouse and I argue nearly all the time. | T | F |
| 23. About the only time I'm with my spouse is at meals and bedtime. | T | F |
| 24. I'm not sure that my spouse has ever really loved me. | T | F |
| 25. If it weren't for fear of hurting my mate, I might leave him. | T | F |
| 26. There have been moments of great happiness in my marriage. | T | F |

PART TWO - SECTION II

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Please circle either True or False in response to the following statements.

- | | | |
|---|---|---|
| 1. My spouse frequently misinterprets the way I really feel when we are arguing. | T | F |
| 2. My spouse and I need to improve the way we settle our differences. | T | F |
| 3. My spouse often fails to understand my point of view on things. | T | F |
| 4. There are some important issues in our marriage which need to be resolved. | T | F |
| 5. Our arguments frequently end up with one of us feeling hurt or crying. | T | F |
| 6. My spouse doesn't take me seriously enough sometimes. | T | F |
| 7. Frequently when we argue, my spouse and I seem to go over and over the same old things. | T | F |
| 8. Sometimes my spouse just can't understand the way I feel. | T | F |
| 9. When arguing, we manage quite well to restrict our focus to the important issues. | T | F |
| 10. I sometimes am reluctant to express disagreements with my spouse for fear that he will get angry. | T | F |
| 11. My spouse and I seem to get carried away in an argument—
and say things we don't really mean. | T | F |
| 12. My spouse has no difficulty accepting criticism. | T | F |

13. My spouse sometimes seem intent upon changing some aspect of my personality.

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T F

14. I wish my spouse would confide in me more.

T F

15. I sometimes am reluctant to discuss certain things with my spouse because I'm afraid I might hurt his feelings.

T F

16. My spouse's feelings are too easily hurt.

T F

17. Alot of arguments with my spouse seem to be about trivia.

T F

18. I sometimes avoid telling my spouse things which put me in a bad light.

T F

APPENDIX B:

Correlations Obtained for Hypothesis 1

Table B-1

Pearson Product-Moment Correlation Coefficients Between
the Three Dependent Measures of Satisfaction

	DAF	DHR	RSQ#23
DAF	----	.5154* (128)	.2128* (127)
DHR	----	----	.2913* (127)
RSQ#23	----	----	----

* $p < .01$, one-tailed.
(N)

APPENDIX C

Table C-1

Scheffe Post-Hoc Pairwise Contrasts: DAF

Group	Mean Diff	Df1	Df2	F	P
He - Struggled	3.58	1	35	19.07	.0001
He - Neither	3.15	1	42	16.01	.0003

Table C-2

Scheffe Post-Hoc Pairwise Contrasts: DHR

Group	Mean Diff	Df1	Df2	F	P
He - Neither	5.00	1	42	19.39	.0001

Table C-3

Scheffe Post-Hoc Pairwise Contrasts: RSQ#23

Group	Mean Diff	Df1	Df2	F	P
He - Struggled	1.34	1	34	7.16	.011

APPENDIX D

MANOVA Summary Table of Role Satisfaction Questions by Age and Years in Ministry

Table D-1

MANOVA: RSQ#15 by Age and Years in Ministry

Source	DF	MS	F	P
<u>Main Effects</u>	7	2.36	2.02	.01
Age	3*	3.49	2.99	.04
Years in Ministry	4	.32	.27	.90
<u>2-way Interaction</u>	6			
Age/Yrs in Ministry	6	.92	.79	.58
Multiple R Squared=.12				

*NOTE: Due to the small cell size of the 50-59 and 60+ age groups, these two groups were condensed to form one age group, hence, Age has 3 rather than 4 degrees of freedom as indicated in Tables D-1, D-2, and D-3.

MANOVA Summary Table of Role Satisfaction Questions by
Age and Years in Ministry

Table D-2

MANOVA: RSQ#22 by Age and Years in Ministry

Source	DF	MS	F	P
<u>Main Effects</u>	7	3.11	2.94	.01
Age	3*	3.08	2.91	.04
Years in Ministry	4	.67	.63	.64
<u>2-way Interaction</u>	6			
Age/Yrs in Ministry	6	2.56	2.42	.03
Multiple R Squared=.15				

MANOVA Summary Table of Role Satisfaction Questions by
Age and Years in Ministry

Table D-3

MANOVA: RSQ#23 by Age and Years in Ministry

Source	DF	MS	F	P
<u>Main Effects</u>	7	2.21	2.21	.04
Age	3*	3.38	3.37	.02
Years in Ministry	4	.25	.24	.91
<u>2-way Interaction</u>	6			
Age/Yrs in Ministry	6	.93	.93	.48

Multiple R Squared=.12

Table D-4

RSQ#13 Mean Scores of the Four SPCALL Groups

	Group 1 Both Called	Group 2 He Called	Group 3 She struggled	Group 4 Neither Called
Q#13	4.41	4.03	2.50	4.36

Table D-5
Analysis of Variance: RSQ#13

Source	DF	MS	F	P
Groups	3	5.29	5.34	.002
Error	120	.99		

Table D-6
Scheffe Post-Hoc Pairwise Contrasts: RSQ#13

Group	Mean Diff	Df1	Df2	F	P
Both - Struggled	1.86	1	78	15.12	.001
He - Struggled	1.77	1	35	9.76	.003
Neither-Struggled	1.91	1	13	6.78	.022

Table D-7

RSQ#18 Mean Scores of the Four SPCALL Groups

	Group 1 Both Called	Group 2 He Called	Group 3 She struggled	Group 4 Neither Called
Q#18	4.29	4.23	3.00	4.18

Table D-8

Analysis of Variance: RSQ#18

Source	DF	MS	F	P
Groups	3	2.10	2.73	.05
Error	114	.77		

Table D-9

Scheffe Post-Hoc Pairwise Contrasts: RSQ#18

Group	Mean Diff	Df1	Df2	F	P
Both - Struggled	1.29	1	75	7.26	.009

APPENDIX E:

Frequency and Percentage Distributions for the Two Dependent Measures of Marital Satisfaction

Table E-1

Frequency and Percentage Distribution for DAF:

<u>Value</u>	<u>Absolute Frequency</u>	<u>Valid Percentage</u>
13.00	1	.8
16.00	1	.8
17.00	2	1.6
18.00	1	.8
19.00	1	.8
20.00	1	.8
21.00	2	1.6
22.00	6	4.7
23.00	6	4.7
24.00	12	9.4
25.00	29	22.7
26.00	<u>66</u>	<u>51.6</u>
TOTAL	128	100.00

M=24.70

SD=2.24

Note. Maximum score = 26

Table E-2

Frequency and Percentage Distribution for DHR:

<u>Value</u>	<u>Absolute Frequency</u>	<u>Valid Percentage</u>
00.00	1	.8
03.00	1	.8
04.00	3	2.3
05.00	2	1.6
006.00	2	1.6
07.00	4	3.1
08.00	8	6.3
09.00	3	2.3
10.00	6	4.7
11.00	11	8.6
12.00	12	9.4
13.00	16	12.5
14.00	10	7.8
15.00	11	8.6
16.00	11	8.6
17.00	18	14.1
18.00	9	7.0
TOTAL	128	100.00

M=12.80SD=3.87Note. Maximum score = 18

Table E-3

Frequency and Percentage Distribution for RSQ#23

<u>Value</u>	<u>Absolute Frequency</u>	<u>Valid Percentage</u>
1	1	.8
2	2	1.6
3	12	9.4
4	44	34.6
5	40	31.5
6	28	22.0
9 (Missing)	1	.8
Total	128	100.00

Valid Cases=127

Missing=1

M=4.61SD=1.03

APPENDIX F

Table F-1

Scheffe Post-Hoc Pairwise Contrasts: DAF

Group	Mean Diff	Df1	Df2	P
He - Struggled	3.58	1	35	.0001
He - Neither	3.15	1	42	.0003

Table F-2

Scheffe Post-Hoc Pairwise Contrasts: DHR

Group	Mean Diff	Df1	Df2	P
He - Neither	5.00	1	42	.0001

Table F-3

Scheffe Post-Hoc Pairwise Contrasts: RSQ#23

Group	Mean Diff	Df1	Df2	P
He - Struggled	1.34	1	34	.011